摛藻堂四庫全書薈要

经部

欽定四庫全書薈要

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欽定儀禮義疏卷四十一

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經部

欽定儀禮義疏卷四十一

禮器圖一

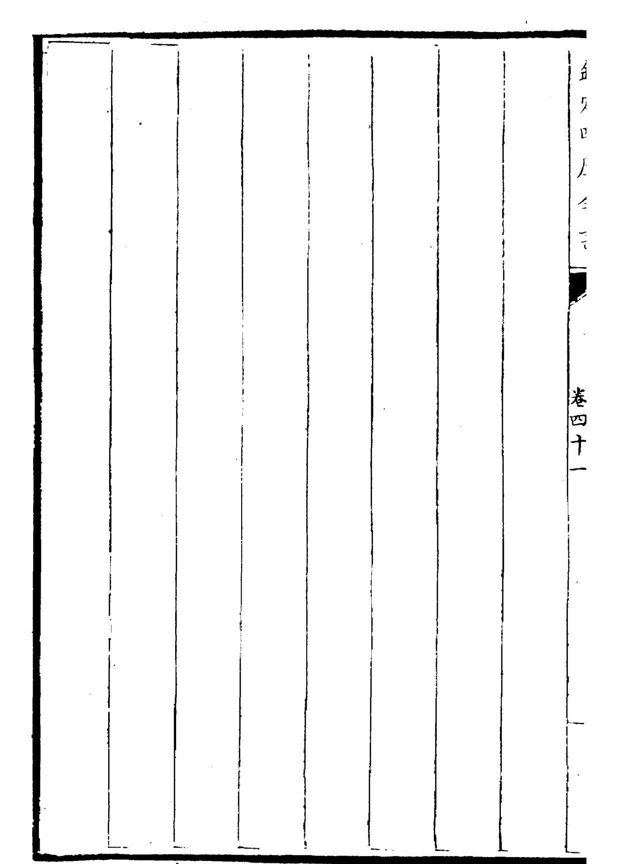
明

欽定四庫全書

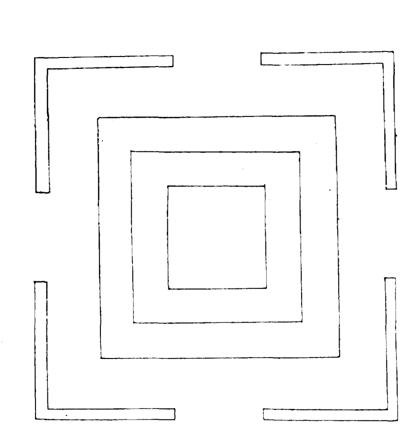
欽定儀禮義疏

案覲禮加方明于壇上方明者木也方四尺設六色東方青南方赤西方白北方黑上玄下黃設六玉上圭下璧南方璋西方琥北方璜東方圭鄭注六色象其神六玉以禮之上宜以蒼璧下宜以黃琮而不以者上下之神非天地之至貴也設玉者刻其木而著之賈疏大宗伯以蒼璧禮天黃琮禮地今於四方還依宗伯惟上不用蒼璧下不用黃琮者乃非天地之貴而日月之神典瑞圭璧以祀日月故用圭璧也聶

氏崇義曰必知刻木著之者以其非置於坐以禮神於上下猶南北刻木安中央為順餘四玉刻木著於四方亦順故知義然也舊圖云方明者四方神明之象用槐為之

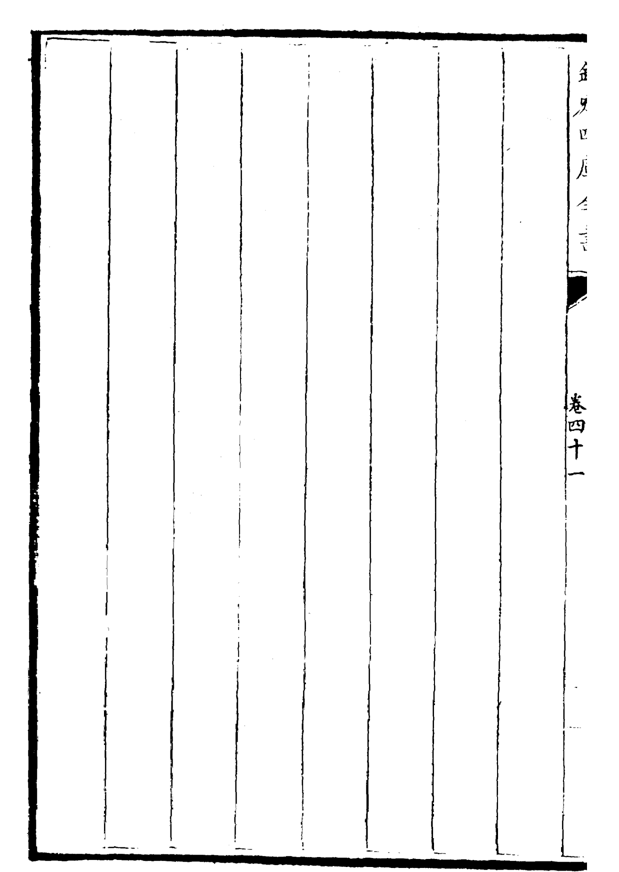


壇壝宮

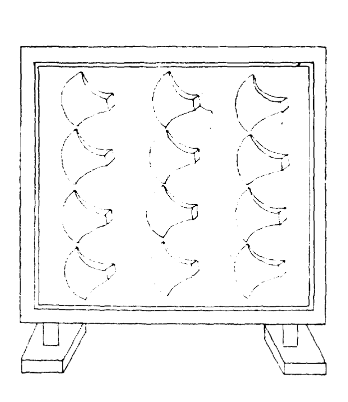


案朝覲之禮行於廟朝會同之禮行於國外覲禮云諸侯覲於天子為宫方三百步四門壇十有二尋深四尺加方明於其上鄭注司儀為壇三成成猶重也三重者自下差之為三等而上有堂焉堂上方二丈四尺上等中等下等每面十二尺賈疏將合諸侯為壇於國外以命事天子春帥諸侯拜日於東郊則為壇於國東夏禮日於南郊則為壇於國南秋禮山川丘陵於西郊則為壇於國西冬禮月與四瀆於北郊

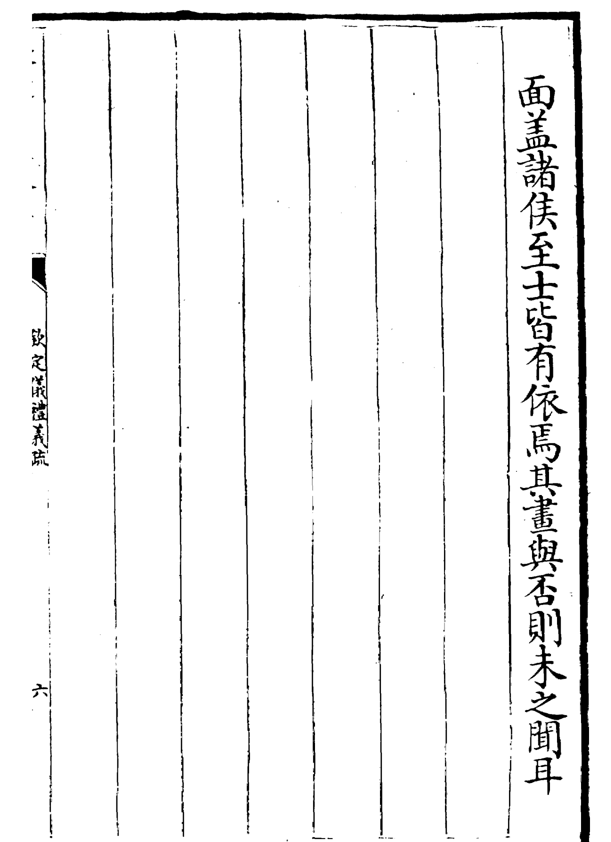
則為壇於國北既拜禮而還加方明於壇上而祀焉四方之壇並宜在近郊之内東方八里南方七里西方九里北方六里天子帥諸侯拜日等於近郊退來就壇也　案覲禮既畢經不言階而鄭氏云前三階者以其宮四門而位尚左與明堂位相合故也經不言侯氏奠玉降拜升拜而鄭氏云公奠玉於上等侯伯奠玉於中等子男奠玉於下等升成拜皆於奠玉之處者以其致命受玉與覲於廟相類故也


欽定四庫全書
卷四十一

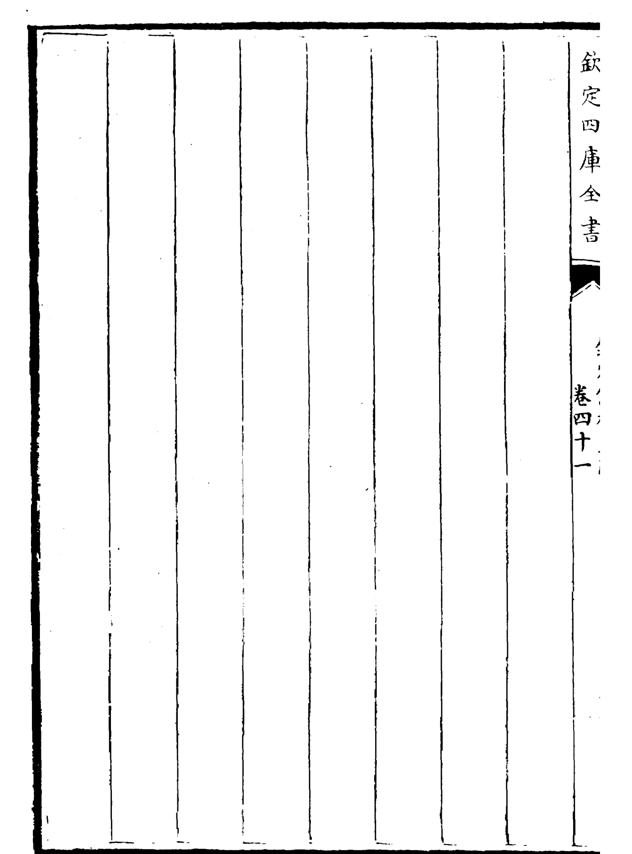
黼扆



案覲禮天子設斧依於戶牖之間鄭注云依如今綈素屏風也有繡斧文所以示威也斧謂之黼賈疏云爾雅牖戶之間謂之扆以屏風為斧又置於依地孔安國顧命傳云扆屏風畫為斧文置戶牖間是也漢時屏風以綈素為之綈赤也素白也象古者白黑斧文也　又案扆或作依言其有所依也黼作斧言其有所斷也凡朝於寢覲於廟射於郊學朝於明堂皆於戶牖之間設之考士虞禮佐食無事出戶負依南



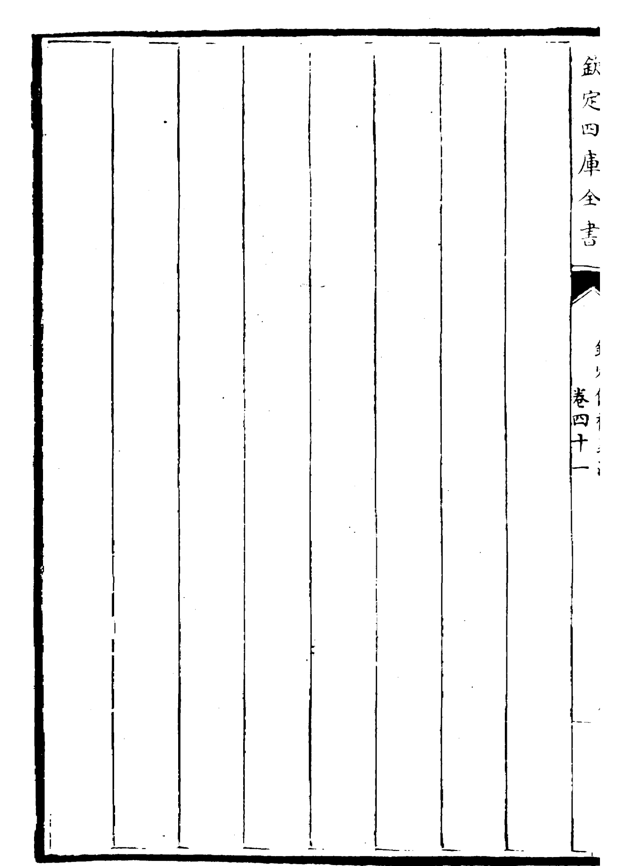
面盖諸侯至士皆有依焉其畫與否則未之聞耳


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門制

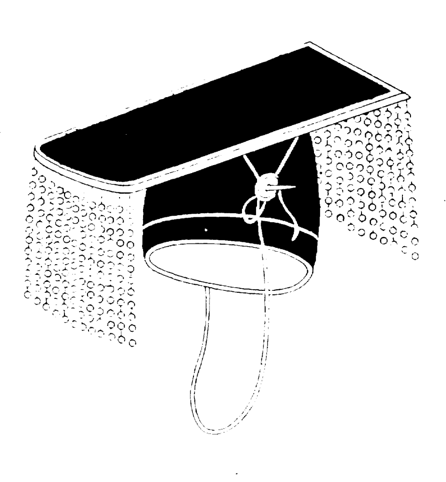
案禮記玉藻君入門介拂闑大夫中棖與闑之間士介拂棖闑乃門中央所竪短木是中間兩扉相合處又有一直木以界之常設而不動者也棖乃門之兩旁長木所謂楔也棖闑之間是在各扉當中處一邊棖一邊闑也兩君相見時君入當棖闑之中主君在闑東賔在闑西主君上擯在君後稍近西而拂闑賔之上介在賔後稍近東而拂闑大夫之為擯為介者各當君後而在棖闑二者之中士之為擯為介者則

各拂東西之棖也　又案此以兩君相見時言也若平時出入則禮云士大夫出入君門由闑右蓋君出入皆由左出以東扉為左而由其中入以西扉為左而由其中臣出入皆由右出以西扉為右傍闑而行在西扉之東闑之西所謂出以闑西為右也入以東扉為右傍闑而行在東扉之西闑之東所謂入以闑東為右也陳氏云自外向内則以入為左右而右常在東自内向外則以出為左右而右常在西



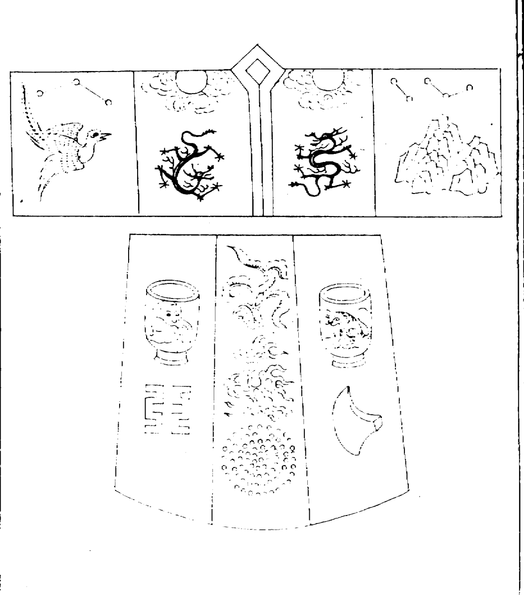
欽定四庫全書
卷四十一

衮冕



案凡冕上玄下纁前後有旒低前一寸二分取其俛而謂之冕冕同而服異曰衮冕曰鷩冕曰毳冕曰絺冕曰玄冕皆因服之異而名之然冕之制雖同而旒玉有多少等降亦不同焉如衮冕十二旒天子每旒十二玉諸侯每旒九玉之類是也冕制廣八寸長尺六寸以三十升布為之上玄為延下朱為裏約之以武設之以紐貫之以笄固之以紘旒玉采就每玉相去一寸使不相併此冕之大略也

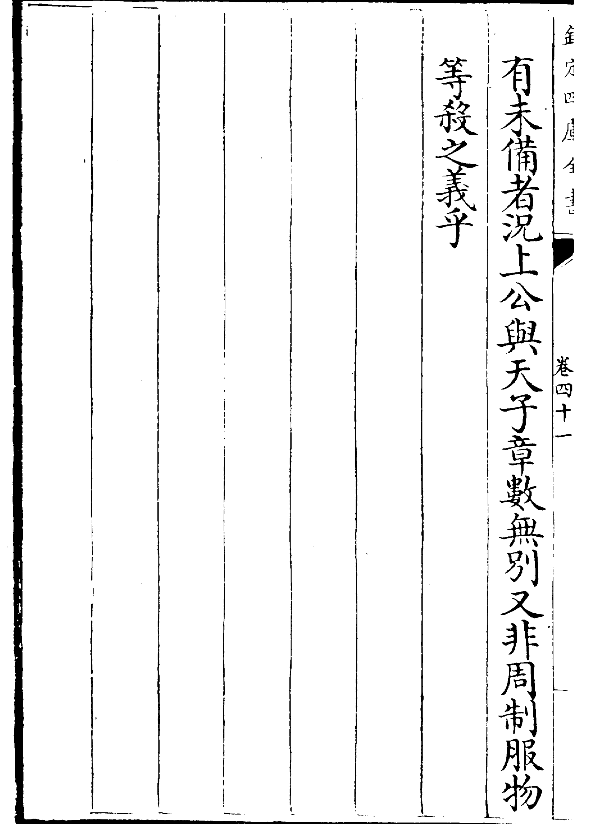
衮服



案覲禮天子袞冕負斧依鄭注袞衣者裨之上也天子六服大裘為上其餘為裨以此例推之上公袞冕為上其餘為裨侯伯鷩冕為上其餘為裨袞衣繢之繡之為十二章其龍天子有升龍有降龍衣此衣而冠冕南鄉而立以俟諸侯十二章者一曰日二曰月三曰星四曰龍五曰山六曰華蟲六者繪之於衣七曰宗彝八曰藻九曰火十曰粉米十一曰黼十二曰黻六者繡之於裳也　又案周禮司服云公之服自

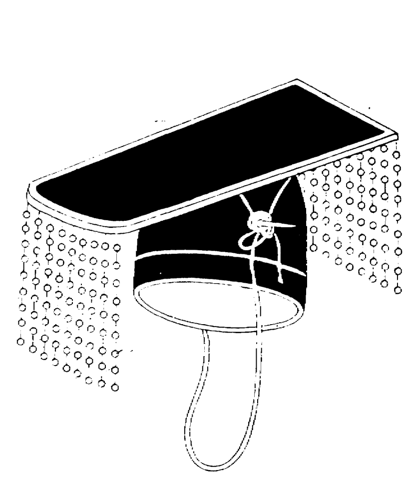
衮冕而下則衮冕者公與天子同之然公衮有降龍無升龍天子衮用升龍天子十二章公九章此其所以別也凡方伯及王之子弟出封皆得服之朝王助祭焉至天子及公侯以下五冕之數同而旒玉之數不同如天子之衮冕每旒十二玉用玉二百八十八而上公衮冕每旒九玉則前後共用玉一百六十二也古人之別嫌明微如此或又謂周登日月星於旂而服止九章抑知周制尚文豈於大祭祀之服而文

有未備者況上公與天子章數無别又非周制服物等殺之義乎



侯氏裨冕

公袞冕



侯伯鷩冕



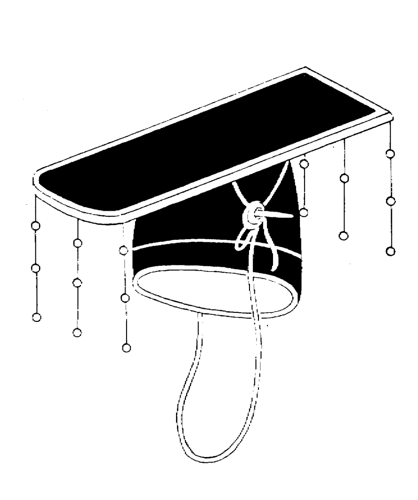
子男毳冕



孤絺冕

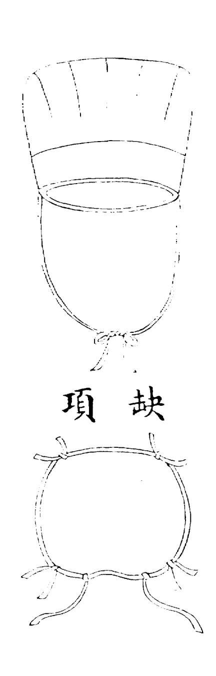


卿大夫玄冕

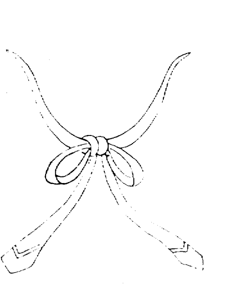


案覲禮侯氏裨冕鄭注裨冕者衣裨衣而冠冕也裨之為言埤也天子六服大裘為上其餘為裨以事尊卑服之而諸侯亦服焉上公衮無升龍侯伯鷩子男毳孤絺卿大夫玄此皆司服所掌也其制則公之衮九旒九玉侯伯之鷩七旒七玉子男之毳五旒五玉孤之絺四旒四玉卿大夫之玄三旒三玉也盖與天子衮以下之五冕名雖同而旒玉之數則異也

緇布冠



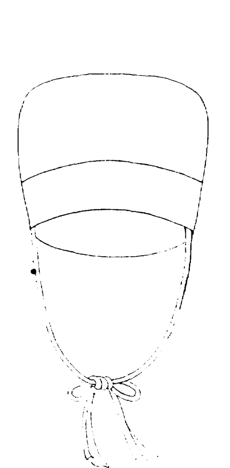
青組纓



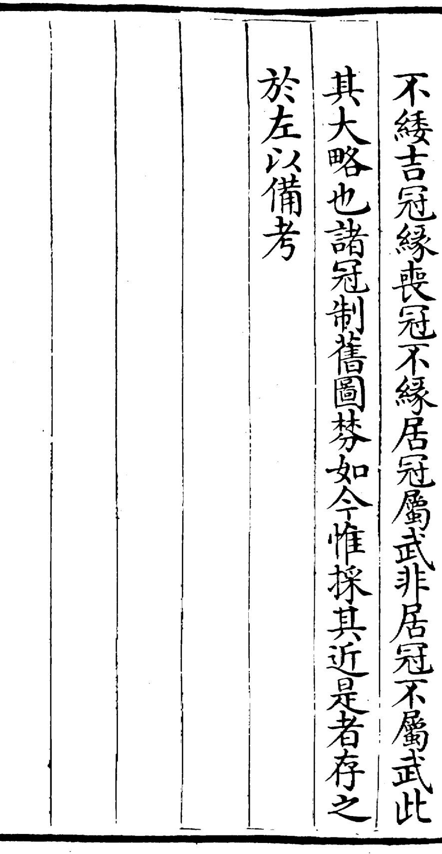
案儀禮士冠禮緇布冠缺項青組纓屬于缺緇纚廣終幅長六尺記曰始冠緇布之冠也冠畢即不復著所謂冠而敝之也惟庶人則終著之詩云臺笠緇撮是也鄭氏康成曰缺讀如有頍者弁之頍緇布冠無笄者著頍圍髮際結項中隅為四綴以固冠項中有緅亦由固頍為之屬猶著也無笄者纓而結其絛也案後經文云右手執項則此項乃冠之項因項而得名也云缺項者蓋以此結補項間之缺耳鄭乃改缺

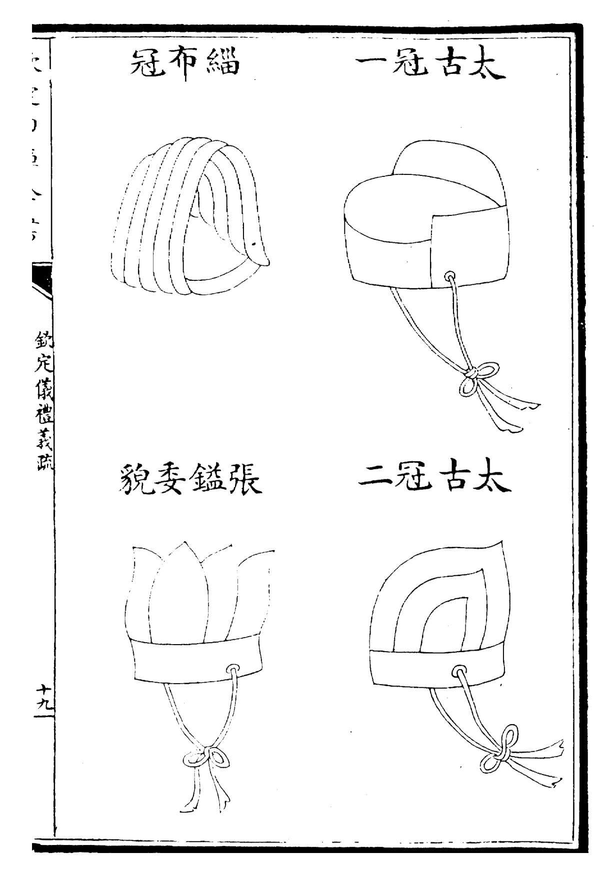
為頍夫頍乃著弁之貌豈得為首服之名乎是説也姑存備考至緇布冠之狀聶氏崇義陳氏祥道與舊圖俱有異同學禮者言人人殊各意為圖今皆不敢妄採惟取聶氏本内所載舊圖圖之云

冠



綦士冠禮有玄冠鄭氏注云玄冠委貌也周官司服有冠弁服注又云委貌也聶氏崇義述舊圖謂夏曰母追殷曰章甫周曰委貌後代轉以巧意改新而易其名耳然則委貌也章甫也母追也冠弁也並用緇布為之故皆可以玄冠名之其制有梁有武有纓有緌有紕有縮縫有横縫有襞積或五或七大抵吉冠左辟喪冠右辟吉冠内畢喪冠外畢吉冠圜喪冠厭吉冠玄喪冠素吉冠不條屬喪冠條屬吉冠緌喪冠


不緌吉冠緌喪冠不緌居冠屬武非居冠不屬武此其大略也諸冠制舊圖棼如今惟採其近是者存之於左以備考


太古冠一
緇布冠
太古冠二
張鎰委貌

梁正委貌

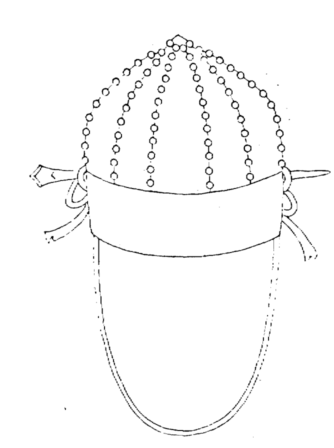
夏母追

殷章甫

周弁

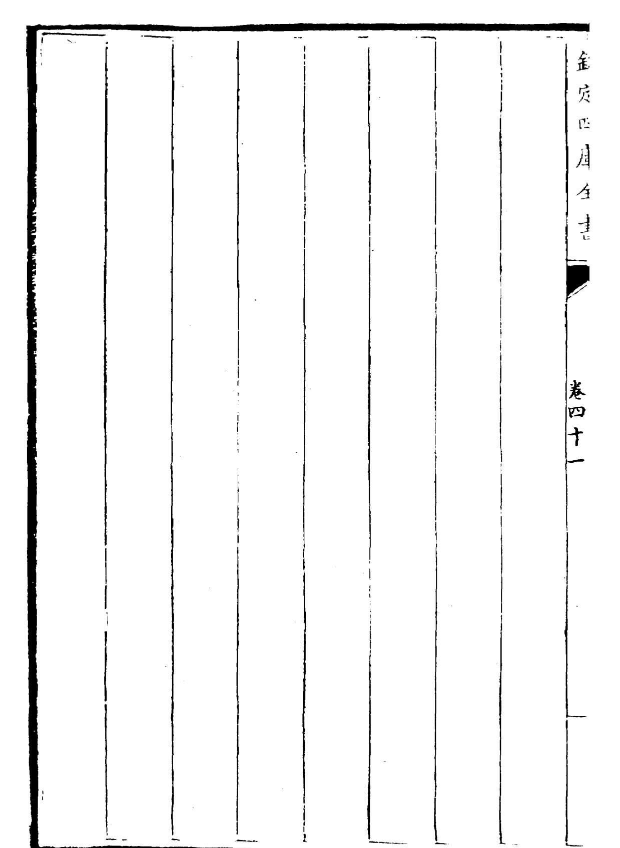
以上八冠俱照舊圖存考


弁



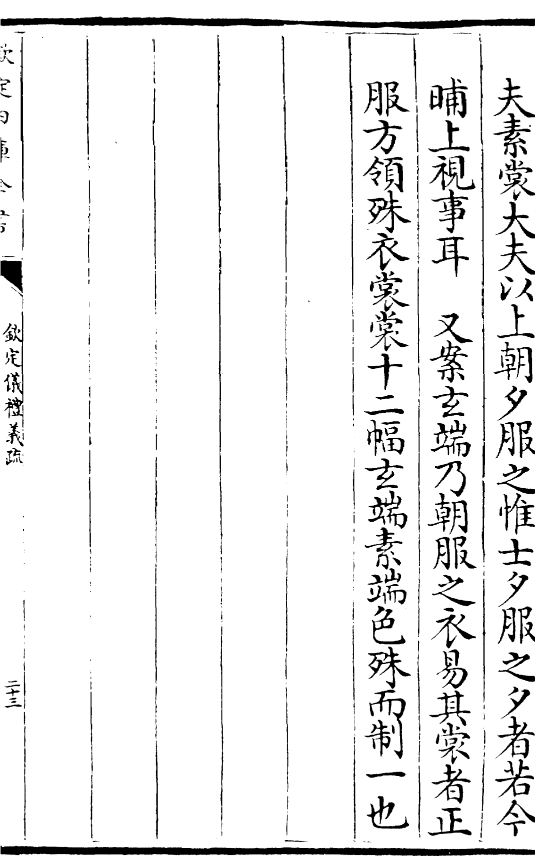
案士冠禮次加以皮弁三加以爵弁皮弁服素積緇
帶素韠爵弁服纁裳純衣緇帶韎韐蓋以白鹿皮為
冠以素為裳而辟蹙其要中者皮弁也為冕之次其
色赤而微黑如爵頭然者爵弁也聘禮君使卿韋弁
歸饔餼五牢韋弁兵服也或曰周禮有韋弁無爵弁
書與戴記有爵弁無韋弁劉熙釋名亦云以爵韋為
之曰韋弁則爵弁疑即韋弁也但三王共皮弁素積
自天子至士皆用之爵弁為士之祭服而天子諸侯

大夫亦皆服之韋弁則為軍容之盛以韎韋為之其用有不同矣又鄭氏謂爵弁之制如冕但無繅旒為異陳氏祥道以為古文弁象形則其制上銳若合手然非如冕也陳氏之說信也

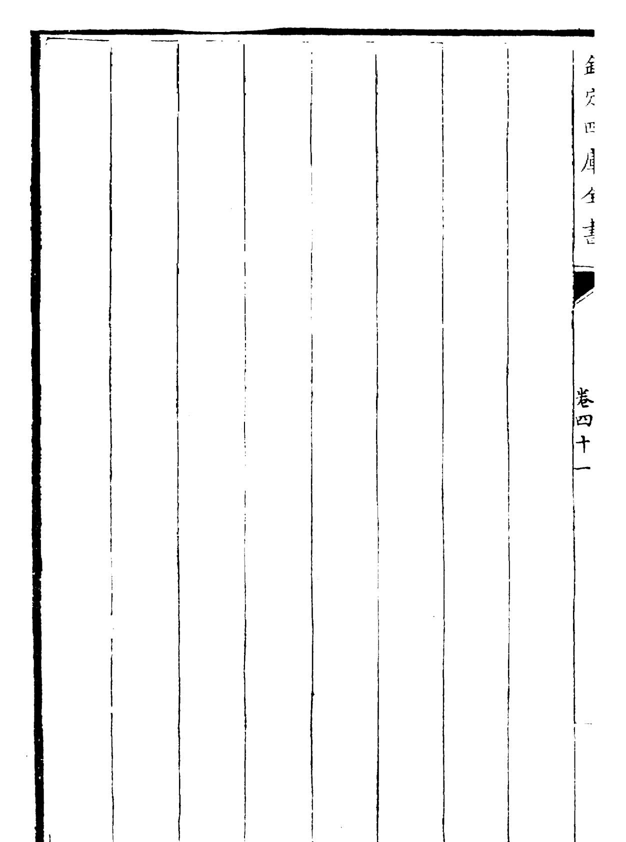


玄端

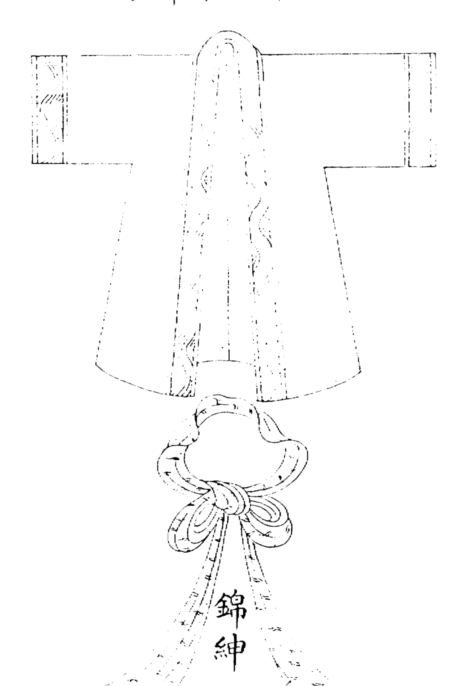
案士冠禮云玄端玄裳黄裳雜裳緇帶爵韠注云此莫夕於朝之服賈疏云謂朝莫之時夕君之服也玄端即朝服不曰朝服而曰玄端者就色而取其正也上云主人玄冠朝服下惟云玄端不言玄冠者冠者三加冠始緇布次皮弁次爵弁不言玄冠故不言也諸侯之士有三等之裳上士玄裳中士黄裳下士雜裳前玄後黄玄天色黄地色用玄黄者以前陽後陰也張鎰圖云天子齊玄衣玄冠玄裳諸侯朱裳卿大



夫素裳大夫以上朝夕服之惟士夕服之夕者若今晡上視事耳　又案玄端乃朝服之衣易其裳者正服方領殊衣裳裳十二幅玄端素端色殊而制一也

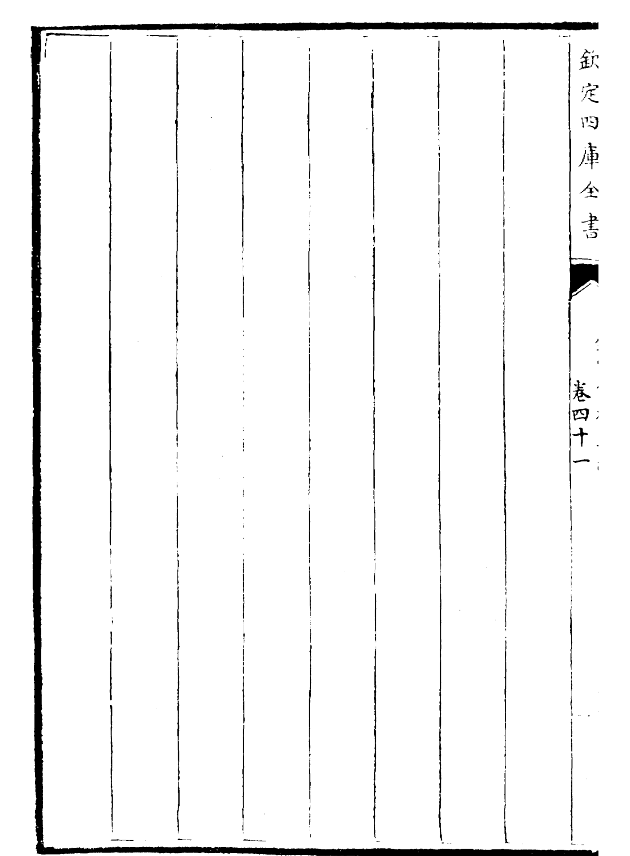


童子緇衣錦緣



案士冠禮云將冠者采衣紒注云采衣未冠者所服玉藻曰童子之節也緇布衣錦緣錦紳并紐錦束髮皆朱錦也紒結髮也賈疏云將冠者即童子二十者也童子既不帛襦袴不裘裳故以錦為緇布衣緣飾又以錦為紳及紐故云錦紳并紐也紐長與紳齊又以錦為之束髮總此釋紒謂結髮也詩云總角之丱是也皆用朱錦者以童子尚華示將成人有文德故皆用錦且示父母存冠衣不純素之義也居士錦帶

童子縞帶此云錦紳則帶縞而紳錦也



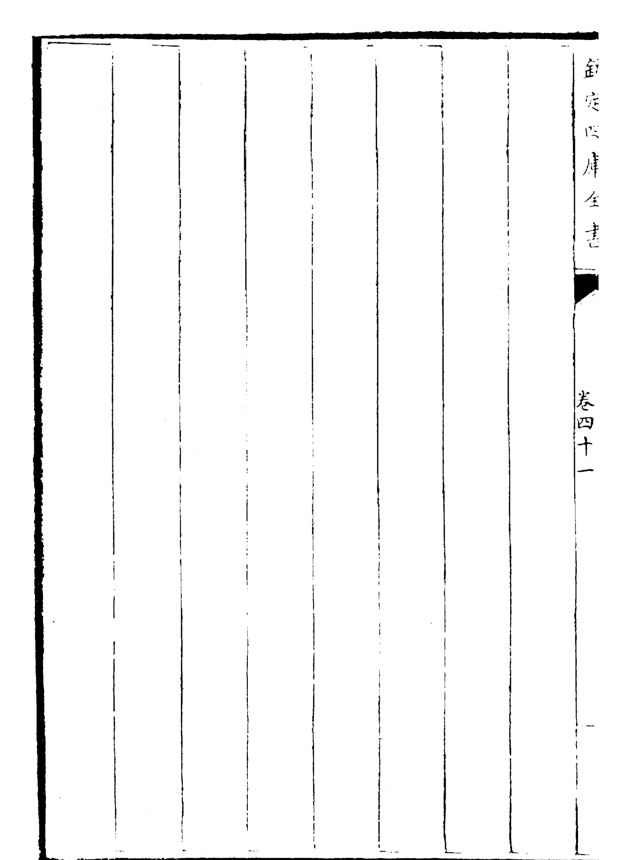
卷四十一

宵衣



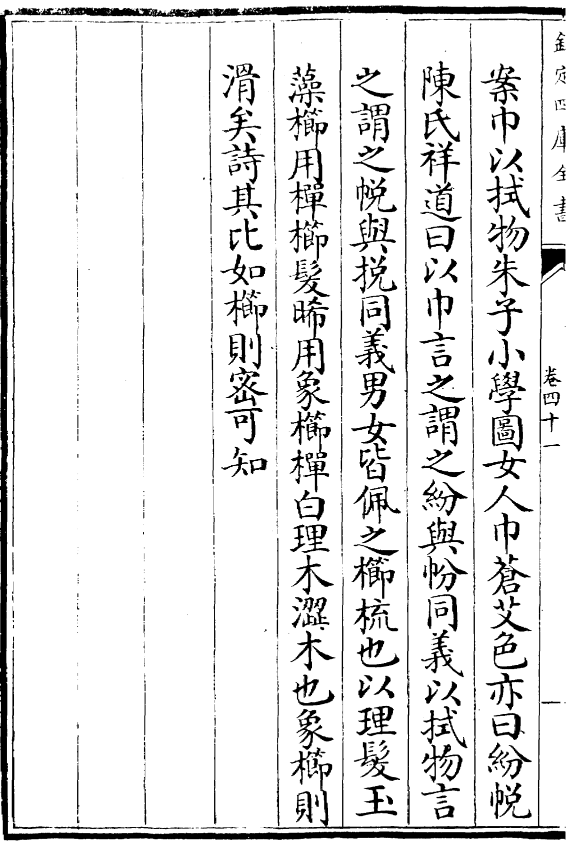
案此師姆母所著之衣也士昏禮云姆纚笄在其右注云纚韜髮纚也纚廣終幅長六尺宵讀為素衣朱綃之綃魯詩以綃為綺屬姆亦玄衣即褖衣也以綃為領因以為名且相別耳士昏禮又云女次純衣纁袡立于房中南面注純衣絲衣也此衣亦玄色袡緣也以纁緣其絲衣象隂氣上任於陽也　又特牲禮主婦纚笄宵衣宵衣以綃為之即褖衣也褖衣黑色少牢禮主婦髲鬄衣侈袂亦即此衣大夫妻與士妻助祭

皆服之但大夫妻首服用次不纚笄且侈其袂耳

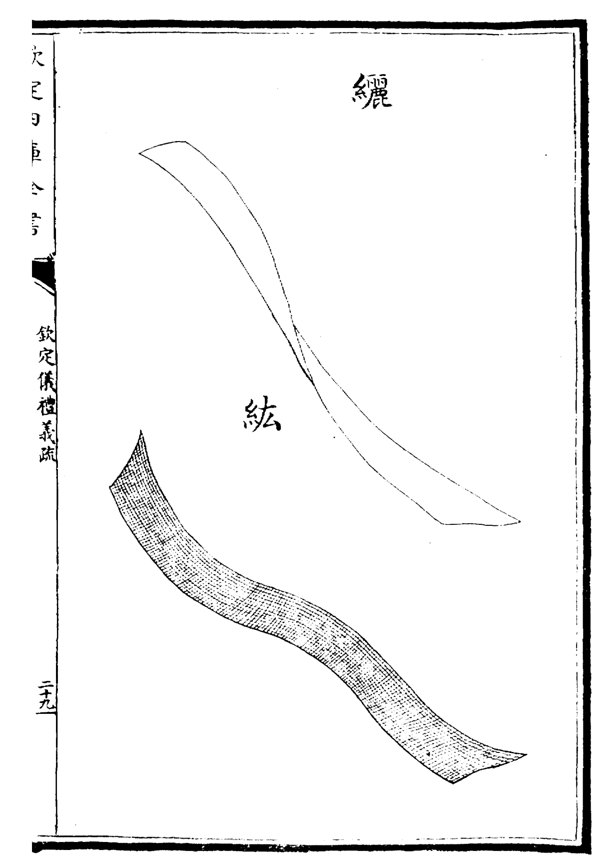


巾

櫛

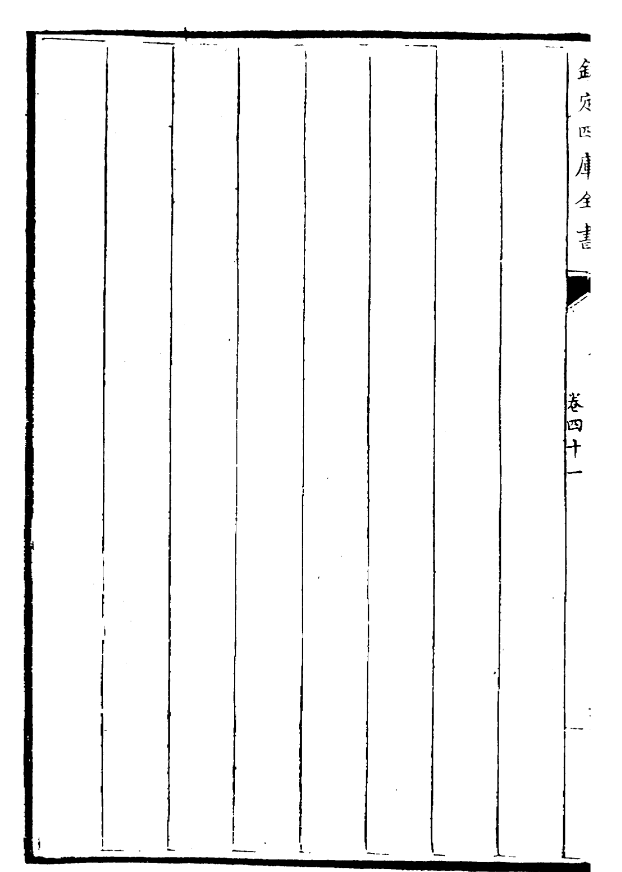


帨巾以拭物朱子小學圖女人巾蒼艾色亦曰紛帨陳氏祥道曰以巾言之謂之紛與帉同義以拭物言之謂之帨與挩同義男女皆佩之櫛梳也以理髮玉藻櫛用樿櫛髮晞用象櫛樿白理木澀木也象櫛則滑矣詩其比如櫛則密可知

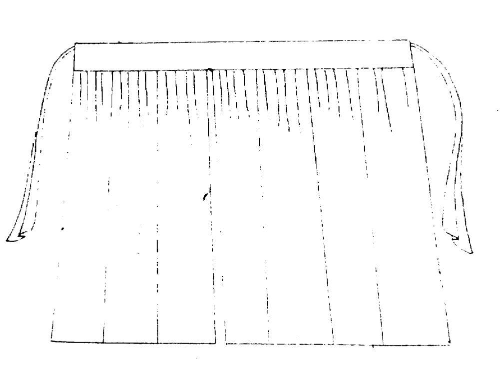

纚
紘

笄

案士冠禮云緇纚廣終幅長六尺注云纚一幅長六尺足以韜髮而結之又云緇組紘纁邉此謂皮弁爵弁皆有笄故設此紘也先以組一頭於左笄上繫定乃繞頤下右相向上屬於笄屈繫之纁邉者以緇為中以纁為邉側而織之也笄今之簪也長尺二寸士以骨大夫以象　又案古者冠必有笄獨緇布冠無笄以經文皮弁笄爵弁笄不言緇布冠笄緇布冠有缺項青組纓屬於缺是以不用笄也

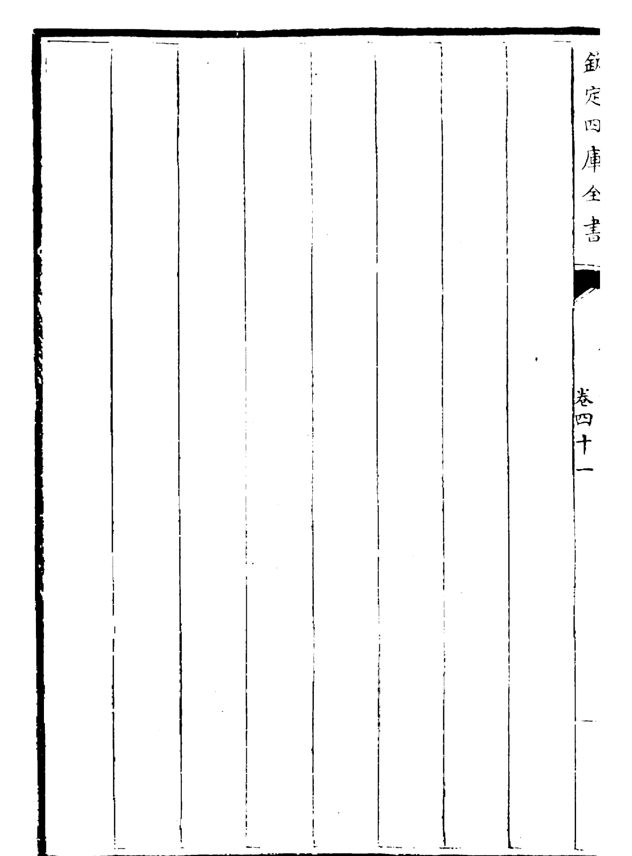


裳



案古聖人取諸乾坤垂衣裳以治天下則裳已與衣並作至周而裳制大備書顧命有黼裳蟻裳彤裳士冠禮爵弁服纁裳皮弁服玄裳黃裳雜裳士喪禮凡裒外削幅裳内削幅幅三袧注袧者謂辟兩側空中央也裳前三幅後四幅深衣裳前後十有二幅乃用布六幅斜裁之寛者居下狹者居上也士喪記明衣有前後裳不辟長及轂論語曰非帷裳必殺之殺者有殺縫而無辟積也夫非帷裳斯無辟積則朝服祭

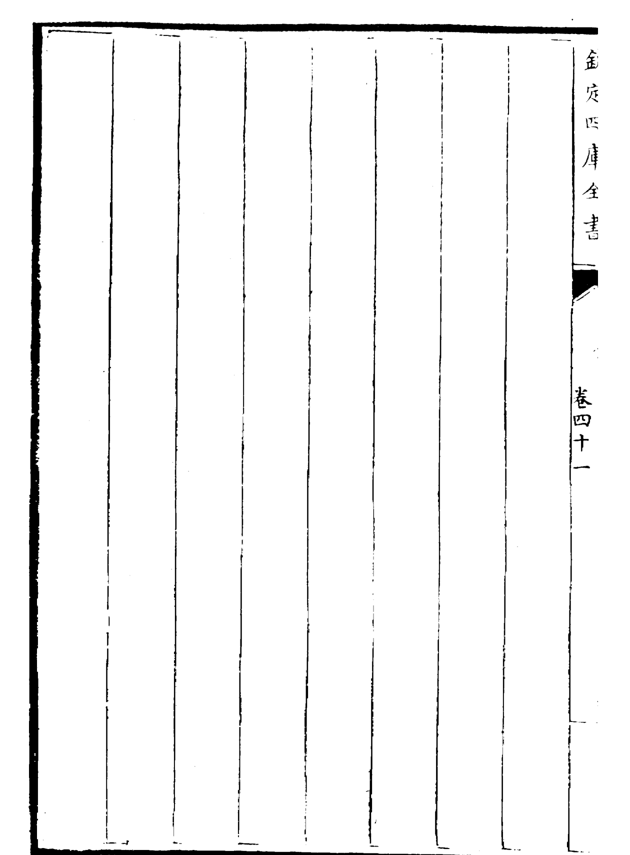
服之有辟積可知矣衰之裳三袧則吉裳不特三袧可知矣明衣裳之長及轂則凡裳不止及轂可知矣深衣裳十二幅則凡裳之幅皆前三後四可知矣鄭氏康成謂深衣連衣裳又婦人服衣裳同色夫深衣之衣裳連則凡裳之不與衣連可知矣婦人之衣裳色同則男子之裳與衣殊色可知矣玉藻曰衣正色裳閒色夫衣裳之正閒異色此古人貴上體賤下體之意也夫



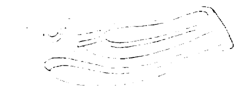
韠 韎韐 韍芾

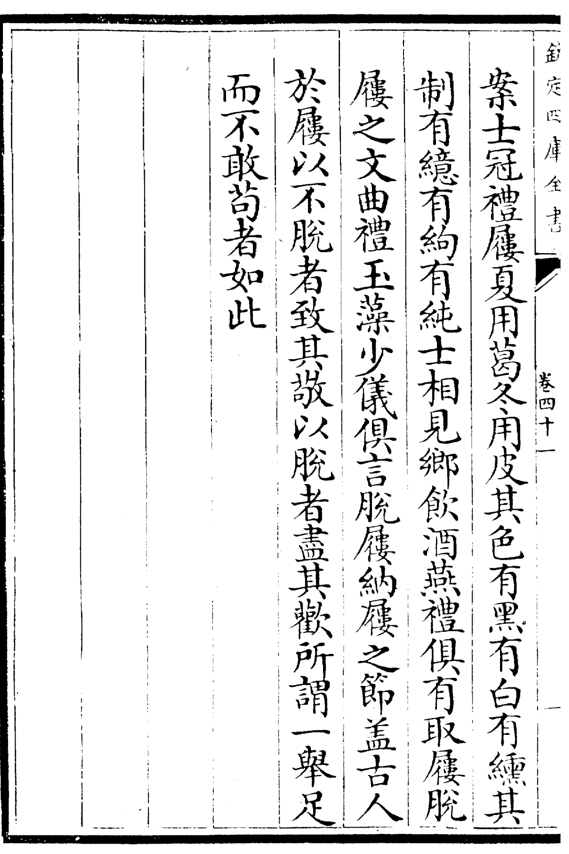
案士冠禮主人素韠注素韠白韋韠也長三尺上廣一尺下廣二尺其頸五寸肩革帶博三寸賈疏玉藻云韠君朱大夫素士爵韋君大夫同用韋但彼是玄端服之韠此士用素韋為之故注曰韋韠也又士冠禮有韎韐韎韐緼韍也士緼韍而幽衡合韋為之染以茅蒐因名焉賈疏韍之制似韠但有飾無飾為異耳韠韐韍芾名異用同皆所以蔽膝也但韠韐無飾而韍芾有飾祭服謂之韍其他服謂之韠又明堂位

云有虞氏服韍夏后氏山殷火周龍章鄭云後王彌飾天子備焉諸侯火卿大夫山士韎韋而已是士無飾則不得單名韍故一名韎韐一名緼韍也至其制之大同而小異者則玉藻所云天子直公侯前後方大夫前方後挫角士前後正者為有別嫌明微之意云爾



屨





案士冠禮屨夏用葛冬用皮其色有黑有白有纁其制有繶有絇有純士相見鄉飲酒燕禮俱有取屨脫屨之文曲禮玉藻少儀俱言脫屨納屨之節盖古人於屨以不脫者致其敬以脫者盡其歡所謂一舉足而不敢苟者如此

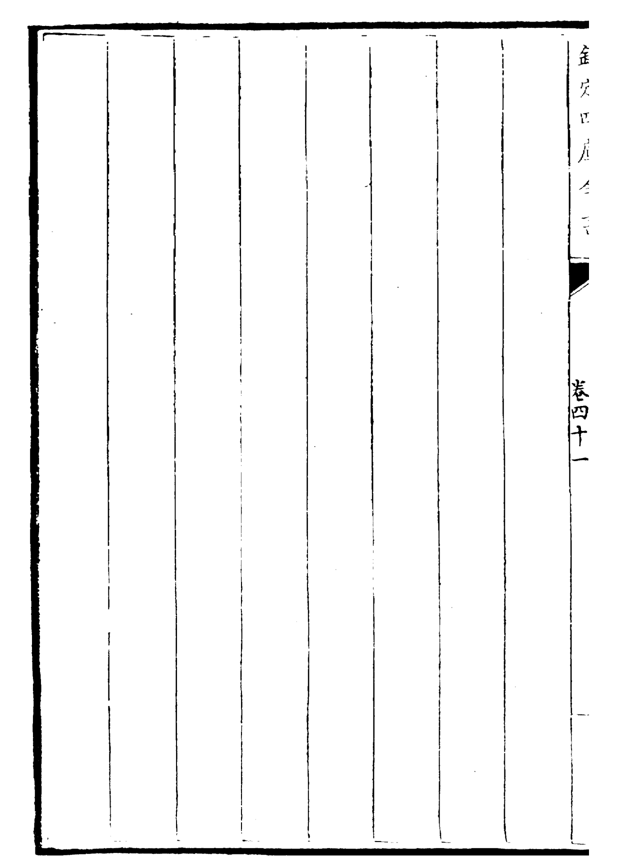
佩

珩
琚 瑀 琚
璜 衝牙 璜

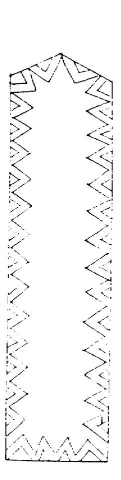
組綬

案禮記玉藻曰古之君子必佩玉右徵角左宮羽又曰凡帶必有佩玉惟喪否佩玉有衝牙天子佩白玉而玄組綬公侯佩山玄玉而朱組綬大夫佩水蒼玉而純組綬世子佩瑜玉而綦組綬士佩瓀玟而緼組綬大戴禮曰下車以佩玉為度上有雙衡下有雙璜衝牙玭珠以納其間琚瑀以雜之陳氏祥道謂其上衡下璜中有琚瑀下有衝牙貫之以組綬納之以蠙珠而其色有白蒼赤之辨其聲有角徵宮羽之應其

象有仁智禮樂忠信道德之備或結或垂所以著屈伸之理或設或否所以適文質之儀此所以純固之德不內遷非僻之心無自入也葢衡以平其心璜以中其德琚欲其有所安牙欲其有所制右徵角所以象事與民左宫羽所以象君與物趨以采齊行以肆夏所以比於樂周旋中規折旋中矩所以比於禮則佩之為物奚適而非道也

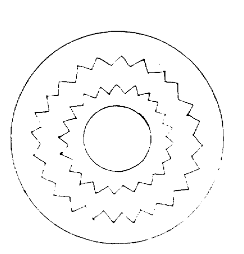


琢圭



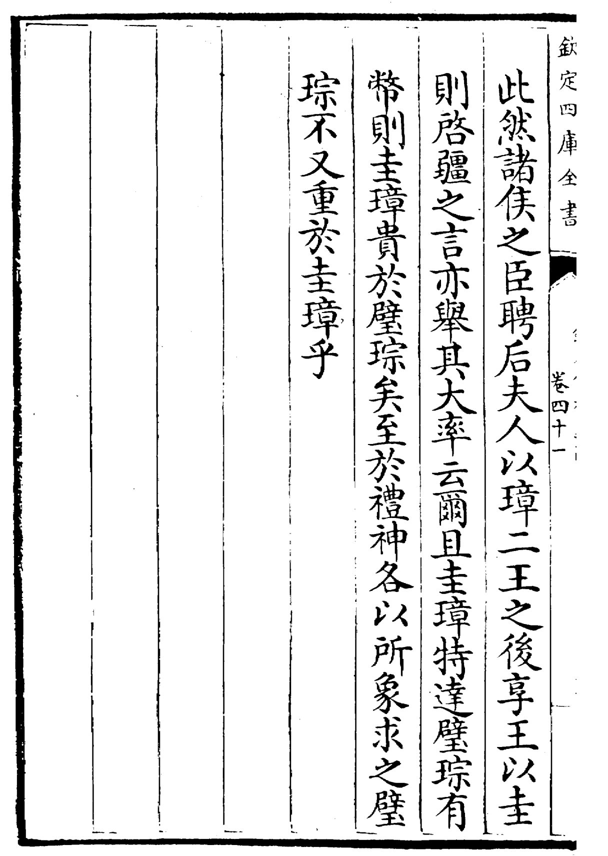
琫　琢

璧　琢



琮　琢

案覲禮侯氏覲天子三享皆束帛加璧周官典瑞曰瑑圭璋璧琮以覜聘玉人曰瑑圭璋八寸璧琮八寸以覜聘又曰瑑琮八寸諸侯以享夫人鄭氏康成曰五等諸侯享天子用璧享后用琮其大各如其瑞二王之後享用圭璋其於諸侯亦用璧琮耳聘禮曰凡四器者惟其所寶以聘可也陳氏祥道曰此先王權於禮者也楚遠啓疆云朝聘有圭享覜有璋葢朝聘之禮嚴於享特聘之禮重於殷覜故圭璋所用如



此然諸侯之臣聘后夫人以璋二王之後享王以圭則啓疆之言亦舉其大率云爾且圭璋特達璧琮有幣則圭璋貴於璧琮矣至於禮神各以所象求之璧琮不又重於圭璋乎

大圭

繅藉

五采五就

蒼白朱黃玄一一一一一行行行行行

蒼白朱黃玄一一一一一行行行行行二就

蒼白朱黃玄一一一一一行行行行行三就

蒼白朱黃玄一一一一一行行行行行四就

蒼白朱黃玄一一一一一行行行行行五就

上玄

五采

下纁

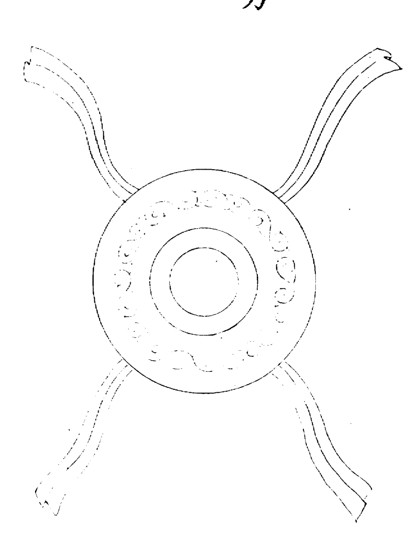
絢組

上玄

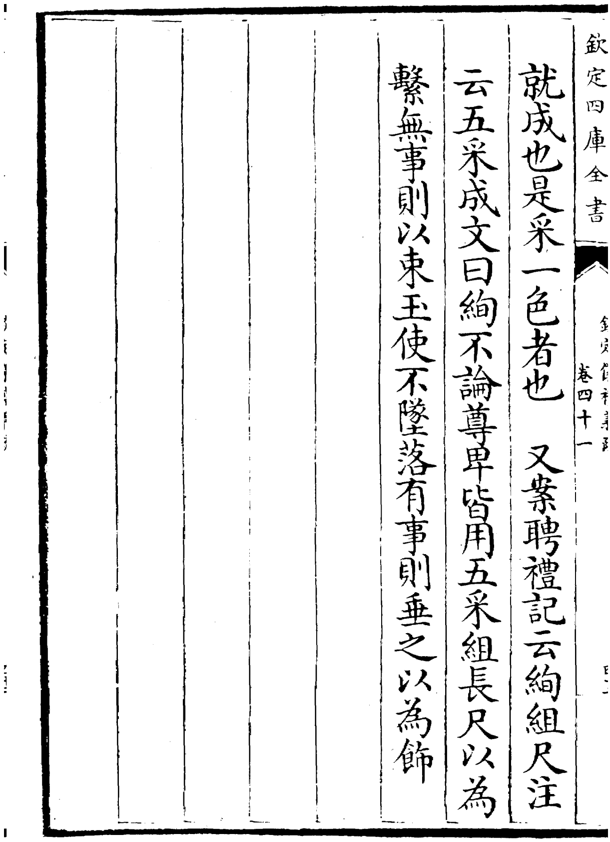
五采

下纁

子男繅

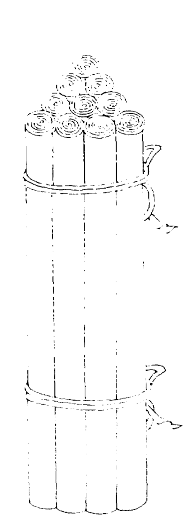


案王搢大圭執鎮圭繅藉五采五就公執桓圭侯執
信圭伯執躬圭繅皆三采三就子執穀璧男執蒲璧
繅皆二采再就繅讀曰藻賈釋云藻水草之文故讀
從之言繅有五采文所以薦玉木為中幹用韋衣而
畫之木廣袤各如其玉之大小穀璧蒲璧其繅藉之
形亦如之如天子鎮圭尺二寸廣三寸即此木板亦
長尺二寸廣三寸與玉同然後用韋衣之乃於韋上
畫之餘倣此一采為一帀五采則五帀一帀為一就



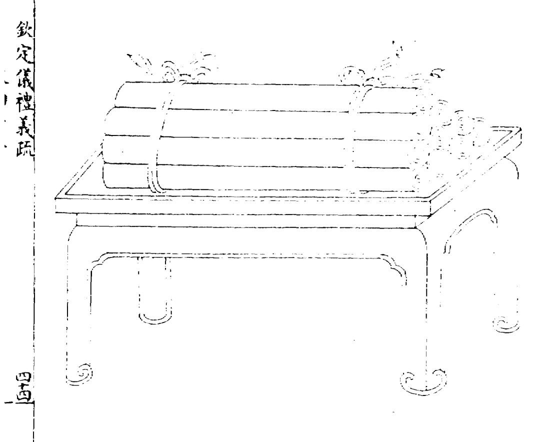
就成也是采一色者也　又案聘禮記云絇組尺注云五采成文曰絇不論尊卑皆用五采組長尺以為繫無事則以束玉使不墜落有事則垂之以為飾

束帛

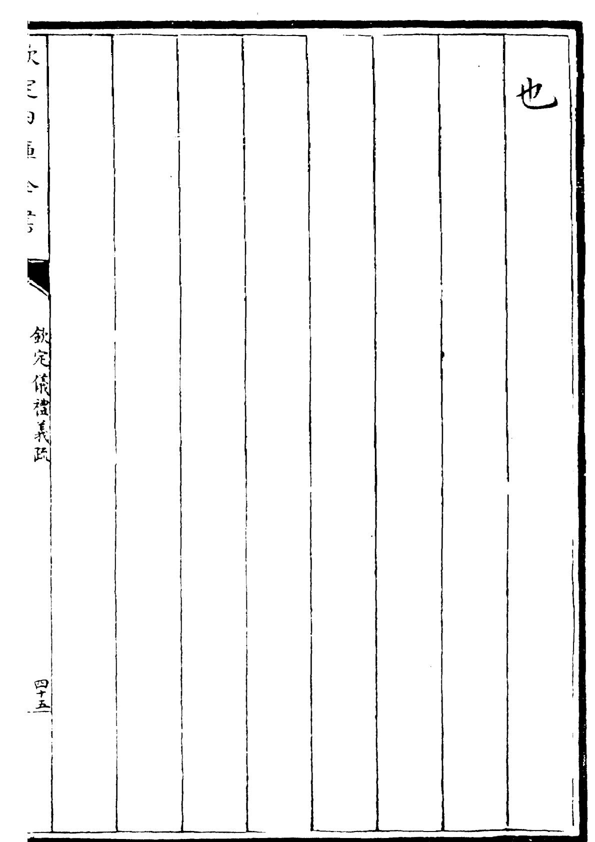


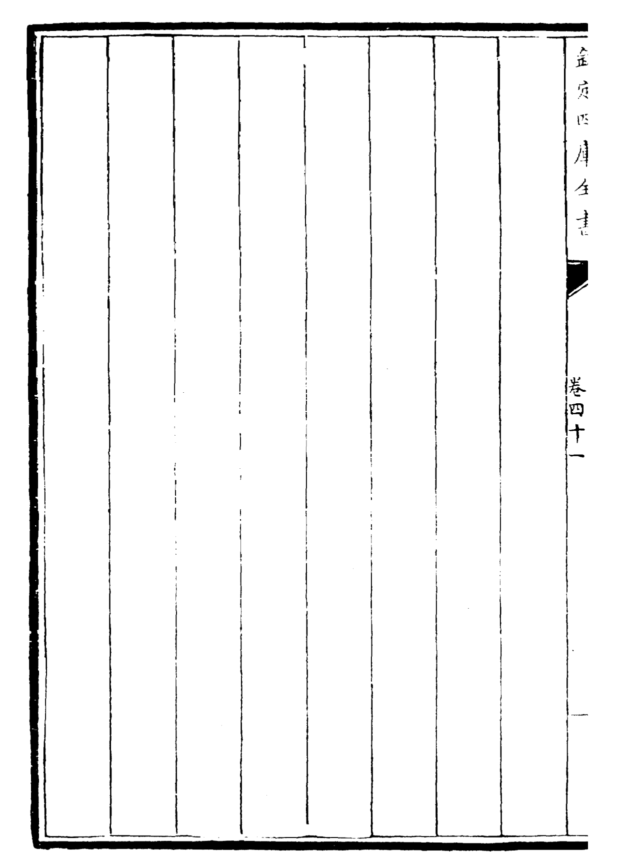
案聘禮束帛加璧注帛今之璧色繒也疏案宗伯以蒼璧禮天下云牲幣各放其器之色幣即幣帛禮天之璧用蒼色則幣帛之色亦蒼色是此束帛亦與璧色同也禮記雜記納幣一束束五兩注十箇為束貴成數兩兩者合其卷是謂五兩疏一束謂十箇也兩箇合為一卷是束五兩也案四十尺為一匹一匹為兩謂從兩端卷至中作兩箇卷子五匹則五箇兩卷是一束也

釋幣

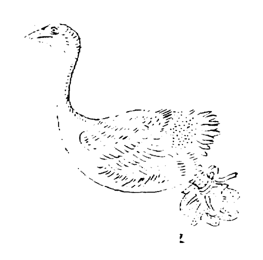


案覲禮賔朝服釋幣于禰又釋幣于行上介釋幣亦如之覲禮侯氏裨冕釋幣于禰聘禮有司筵几于廟中祝告釋幣曾子問天子諸侯將出必以幣帛皮圭告于祖禰又曰凡告必用牲幣反亦如之周禮大祝大師宜于社造于祖大會同造于廟宜于社過大山川用事焉反行釋奠鄭氏注云凡告必用牲幣陳氏祥道曰告有特用幣者有兼用牲幣者聘禮釋幣于廟故舉幣而埋之侯氏釋幣于行主故舉幣而藏之

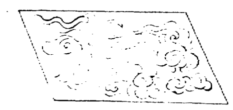

也



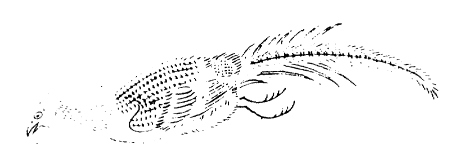
鴈



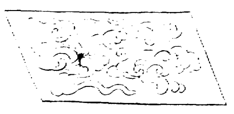
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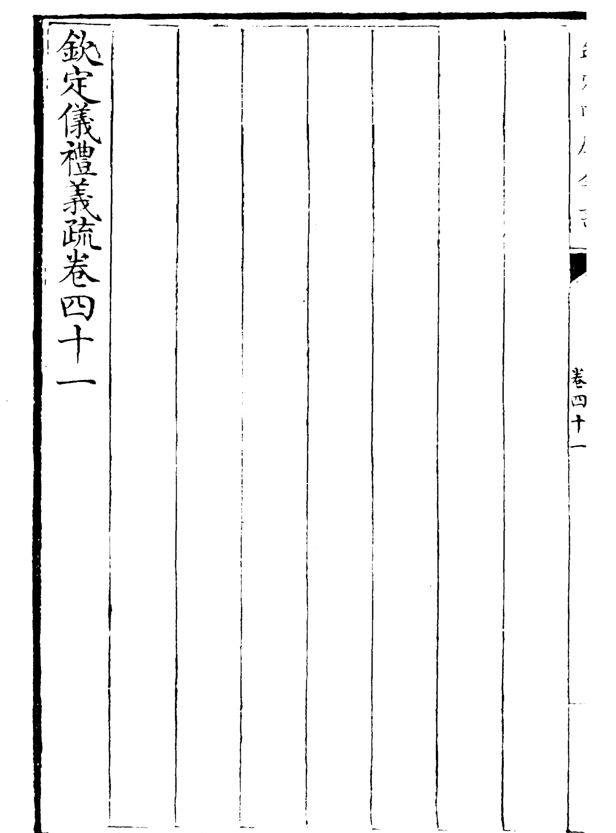
雉



繢



案曲禮曰飾羔鴈者以繢士相見禮於雉左頭奉之於鴈飾之以布維之以索如執雉蓋執禽者必左首雉必左首而無飾維鴈有飾維而亦左首士昏禮不用雉而用鴈以贄不用死物且攝盛也壻見外舅贄用雉有子道也陳氏祥道曰壻之親迎稱賔則贄以鴈三月然後稱壻故贄以雉


欽定儀禮義疏卷四十一



覆校官檢討臣李學錦
校對官檢討臣郭　寅
謄録監生臣陳　熙
繪圖監生臣仇　塏